UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

In Memoriam

Jabez T. Sunderland
1842 — 1936

James H. West
1856 — 1936

VOLUME CXVIII NUMBER 2

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The Field

"The world is my country, to do good is my Religion."

Sunderland Memorial Meeting

The Hindusthani Community of New York and vicinity held a Memorial Service on Tuesday, the 25th of August, 1936, at 8:30 P. M., at the Community Church Center, 550 West 110th Street, New York City, in grateful memory of the late Dr. Jabez T. Sunderland who recently passed away.

As a fitting tribute to the universal spirit of Dr. Sunderland's religious outlook in life, the Memorial Service was sponsored by the Hindusthani Community embracing all religions: Hindus, Muslims, Christians, Sikhs, Zoroastrians, Jews.

"In the passing of Dr. Sunderland," said Dr. Haridas T. Muzumdar, in opening the meeting, "America has lost an outstanding worker for good will among nations; India, a dear and consistent friend; mankind, a distinguished citizen of the world.

"Every moment of his long and fruitful life of four and ninety," continued Dr. Muzumdar, "was literally devoted to the furtherance of good will among nations and the championing of the cause of justice, of righteousness, of self-determination and freedom for countries like India. English by birth, American by breeding, world citizen in outlook, Dr. Sunderland was in truth a Maharshi, a great sage. May his life work be an inspiration to us all!"

Among the sponsors of the Sunderland Memorial Meeting were:

Dr. Taraknath Das.
Dr. V. R. Kokatnur.
Dr. Haridas T. Muzumdar.
Mr. Gobind Behari Lal.
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Dr. Bhagat Singh Thind.
Mr. R. Wadia.

Brief addresses were delivered by the representatives of different faiths and by the friends and admirers of Dr. J. T. Sunderland.

The Memorial Service was as simple and dignified as befitted the noble character of Dr. Sunderland.

(*Continued on page* 40)

UNITY

"He Hath Made of One All Nations of Men"

Volume CXVIII MONDAY, SEPTEMBER 21, 1936 No. 2

EVOLUTIONARY HYMN*

Rejoice, O sons of men, rejoice!
To you is given the saving choice
To bid man's years of darkness flee,
And welcome Wisdom's sovereignty.

The force which ruled primeval Night,
And brought from Chaos life and light,
Within each human spirit reigns,
And urges, strengthens, and sustains.

Look up, O Man, and grasp thy power!
Encompass thy transcendent dower!
Whatever ills of earth appall,
Thy will and love can conquer all.

Thy strength is one with coursing suns
Where still evolving impulse runs:
Lift heart and hand, lift arm and voice,
Till all mankind shall chant, "Rejoice!"

—*James H. West.*

TO THE UNITY FAMILY ONCE AGAIN

News from the UNITY office continues to be so good that we feel we must pass it right on to the family. New subscribers are coming in—either sent in by old subscribers as a gift to the cause and a sharing of our blessings, or else acting on their own initiative. And subscribers who have had to drop away in recent years are coming back again. And delinquents are paying up! There is a lift all along the line. The full tide is flowing. And are we feeling glad, we editors and publishers! How could we help it, with such messages (accompanied by checks) as these:

"When one has read UNITY *for over 40 years, it is a habit not to be broken."*

"Your efforts to carry on a radical religious paper deserve best treatment."

"Have been trying to get a new subscriber. Hope to do so. This is my subscription ($6) for two years."

Now, let the good work go on, until at the New Year we can announce the largest subscription list in our history!

TO ARMS! TO ARMS!

The desperateness of the present international situation is shown by nothing more clearly than the feverish race of armaments now going on the world around. The fever is mounting to a point which must end in frenzy and violence, unless some miracle intervenes. England's decision to increase her armed forces at sea and in the air was made months ago. Belgium is building up her army with a rapidity and intensity which are absorbing the nation's life. On August 11th, Soviet Russia reduced the age limit for the start of compulsory service in the Red army from 21 to 19 years, thus greatly increasing her potential military strength. Two weeks later, on August 24th, Germany announced her sensational decree raising the term of compulsory military service from one year to two, thus at one stroke making the Reich the mightiest armed power in Europe. Austria has organized a conscription army larger in proportion to her population than that of any one of the great powers. Italy only yesterday boasted of her 8,000,000 armed men ready for the battlefield. Even the Scandinavian countries, which would seem to be safely outside the circle of fire, are succumbing to fear. Thus, Paul Hutchinson, in the August 26th issue of the *Christian Century* writes from Oslo:

> "It is immensely revealing to find these northern European states which kept out of the last war, and in which the Socialist power is so large, beginning to go in for military preparedness. Sweden has just held an election which the Right won on the issue of an increased military budget. Denmark, so I am told here, has reversed the policy of doing away with her army establishment, hailed by friends of peace * * * * a few years ago. And the press in Norway, I find, is largely supporting a campaign to expand the army and navy."

The reasons for this preparedness panic are obvious—first, the menacing power in Europe of the dictators, and, second, the collapse of the League of Nations. The situation, apart from its immediate reasons, is terrifyingly similar to the 1913-14 situation. So also is the growing alignment of the nations—today, exactly as yesterday, Germany, Austria and Italy (which this time will stick by her allies!) against Russia, France, and Britain. It looks like the same old world come back again.

STALIN AND TROTSKY

The Moscow massacre in the week of August 23d last—that grim shooting of Zinoviev, Kamenev, and their fourteen comrades when, where, how, the world

*"This may be the final offering I may be able to make to my beloved periodical after something more than half a century of making melody for it. I shall be pleased if you can find it worthy, to stand at the head of the Editorial Page where Mr. Jones usually placed most of my contributions."—J. H. W.
Reprinted from UNITY, June 15.

perhaps will never know—has terribly dramatized what has undoubtedly become one of the supreme dramas of history, namely, the rivalry of Stalin and Trotsky. One thinks of the rivalry of such other men, in different ages and places, as Saul and David, Caesar and Pompey, Antony and Octavius, Danton and Robespierre, Pitt and Fox, Disraeli and Gladstone, Jefferson and Hamilton. The ancient rivalries match this Russian feud in savagery, the more modern ones in differences of doctrine and spirit. But none is quite the same! While Lenin lived, these two men, Trotsky and Stalin, moved in harmony, like lesser stars around some central planet. Had Lenin lived, they would have swung undeviatingly in their appointed orbits. But when the potent genius of the Bolshevik leader went out in darkness, there came the clash which has shaken the Soviet firmanent to its farthest bounds. Of the two men, Trotsky is undoubtedly the more brilliant, Stalin the more resolute. Trotsky is the greater revolutionist, Stalin the greater statesman. Had Trotsky gained power and sought the world revolution of which he dreamed, chaos might have long since engulfed not only Russia but the world. Stalin's patient, measured foresight, his stern resolve to develop a backward nation and to this end make terms with Europe, has undoubtedly saved Russia and given the world such stability as it still possesses. If there is still hope for the future, it is to Stalin and to his incomparable aid, Litvinov, that we owe it. It is his own "steel" that Stalin has been building into the structure of his country. But, even so, our heart goes out to Trotsky. His is the more sympathetic figure. Lenin is as much greater than Stalin as what would have been his undoubted success in subduing Trotsky to the uses of a new age is greater than Stalin's banishment of his colleague and slaughter of his colleagues. Whatever the nature of the conspiracy—and we are convinced of nothing, least of all of Trotsky's participation—Stalin's stature is immeasurably diminished, even to the level of a Hitler, by this bloody purging of his enemies.

DO BUSINESS MEN KNOW THEIR BUSINESS?

We have been following from month to month, with intense interest and delight, the passenger revenue reports of our great railways since the 2-cent-a-mile rate went into effect. The July reports, published late last month show amazing figures, the best since the change began. Thus, the New York Central reported an increase in passenger revenue from $4,528,010 in July, 1935, to $5,494,166 in July, 1936. The New York, New Haven & Hartford reported that its passenger revenues increased to $2,095,318 this last month from $1,801,023 a year ago, or 16.3 per cent. The first twenty-six railroads to report for July showed an increase of 108.7 per cent in combined net operating income. And so it goes! Now all this, be it remembered, is under the greatly reduced rates ordered by the Interstate Commerce Commission. And these reduced rates, be it also remembered, were put into effect by authority of government over the combined protests of all the companies concerned. The Baltimore & Ohio, if memory serves us correctly, was the only road which welcomed the reform. All the rest prophesied ruin, went into the courts to fight the order, and to this day are doing everything in their power, by abolishing round-trips, excursion rates, etc., to make the new regime produce a minimum rather than a maximum of good. And in spite of everything, they are rolling right back into prosperity. Which raises the question—do railroad men, or business men generally, know their own business? This exhibition would seem to prove that they do not. Still in this country there prevails the superstition of high prices. Still businesses conspire to lift prices, instead of getting together to lower them. Even the government—i.e., the Roosevelt government—has insisted that the way to get out of the depression was to "raise the price level." Nonsense! Even under capitalism, the prosperity of the consumer is the key to all prosperity. Some day we'll learn this, and then get somewhere!

SURELY—THIS IS THE WAY!

Boston is much excited over certain recent developments in the field of public works. Thus, in late August a great street overpass, constructed at an expense of some $500,000 of federal funds, caved in and collapsed a few days before it was due to be opened and used. It has been estimated that it will cost at least $75,000 and weeks of hard labor to restore the road and make it permanently safe. Some days later it was discovered that a group of WPA workers, set to a project of repaving, ripped up the pavement of the wrong street, as the dentist in the story pulled the wrong tooth. It will cost $8,000 to relay this pavement, and meanwhile the original job has not been started at all. There is much indignation in Boston over these events, especially the collapse of the overpass which it is suspected is all mixed up with graft and politics. Republican newspapers are of course yelling with glee, and Democratic newspapers, not to speak of Democratic leaders, are terribly troubled. But we cannot understand either the glee or the trouble, much less the indignation. Why should such accidents be lamented or denounced? Federal projects of this kind are undertaken, are they not, to provide work for the unemployed. The great purpose is to get money out into the community from the alleged inexhaustible resources of the federal treasury. Work is better than relief, so we are told; therefore work must be found, "boondoggling" or any other kind of work. But if this is the case, what could be better than to have overpasses collapse and wrong pavements ripped up? The repair of that collapse will give hundreds of men many

weeks of work, and the repaving mistake will keep men busy not only on this wrong street but eventually on the right one. Who knows but what an all-wise administration in Washington planned it just this way? Surely, politicians who would undertake to build a Florida canal which shipmasters would not use, or to produce at 'Quoddy electricity which there is neither population nor industry to consume, are just the ones to do such things. At any rate, men are at work, materials are being bought, and money is pouring into the city. Why complain?

HEARST AND THE AMERICAN PEOPLE

Is it possible that the American people are stirring from their apathetic slumber, and rising at last like a giant to smite Hearst and all his works? For a long time there has been deep and bitter abhorrence of Hearst in certain groups, but these groups have been as small as they have been intelligent, and we have despaired of their little flame setting fire to the general populace. But now we're wondering! What about these hisses in the movie theatres when the Hearst news-reels flash on the screen? What about this recent action of the American Federation of Teachers, in convention assembled, in passing a formal resolution calling for a boycott of all Hearst publications? And what about this news from Seattle of the uprising of the people against the sixty-year-old *Post-Intelligencer,* now a Hearst morning and Sunday newspaper? This last event, still in active eruption as we write, seems to us to be an amazing phenomenon. It all began with a strike of the American Newspaper Guild in protest against the discharge of two of the Guild's members for union activities. Nothing could have seemed feebler than this—a mere gesture of stalwart but lonely manhood against the Hearst millions! But suddenly, as though by a common impulse of rebellion, the citizens of Seattle arose to the occasion. Hundreds of trade unionists, business men, college professors, ministers, women rushed to the picket-line, and day and night maintained such a phalanx about the *Post-Intelligencer* offices that business became impossible. An attempt to shift the paper to other premises failed. *The newspaper was forced to suspend publication!* What will happen while this editorial is on its way to the press, we cannot say. But if nothing further happens at all, enough has been done to hearten the soul. Let Hearst take warning—and let newspaper editors in general take warning! There is a limit even to the patience and good nature of the American people.

THE GERMAN CHURCH

In the opening days of the World War, our American poet, Vachel Lindsey, felt Lincoln rising from his tomb and walking in agony of soul the streets of Springfield, and found this

". . . portentous and a thing of state."

In much the same way, we seem to feel Martin Luther these days rising from his tomb and walking in exultation of spirit the highways of Germany. At any rate, we count it "portentous and a thing of state" that the German churches should just now, after the mad orgy of the Olympic games, be renewing their heroic battle against the Nazi government. For is it not momentous that the only organized opposition to Fascism in all of Europe is that now being offered by the Protestant Confessional churches of the Reich? In early August we read in the pages of the New York *Herald-Tribune,* with a stirring of profound emotion, the declaration of German pastors in arraignment of the whole National Socialist regime in their country. Later in that same month there came the protest of these same church leaders, addressed to Der Fuehrer himself, protesting against the government's betrayal of Christianity in behalf of the brutal paganism now being commended to German citizens, especially to youth, as the new faith of the nation. This is no mere gesture these churchmen are making. They are playing no game of easy publicity and sensationalism. On the contrary, they are taking action which may cost their liberty and even life itself, and pledging their churches to an issue which may mean a religious war, with all its traditional accompaniments of persecution and martyrdom. When the *Christian Century* compares these declarations with the ninety-five theses which Luther nailed to the church doors in Wittenberg, and asserts that their publication required "quite as much, if not more, of courage," we believe it to be well within the bounds of sober truth. Religion is not dead, nor Christianity a failure, when such things can be. We count it not at all unlikely that the heroism of the church will mark the turning point of Fascism.

Hymn for the Funeral of a Free Minister

Faithful follower of good,
  Freeman when the world was slave;
Modest where self-seekers stood,
  Strong in strife mankind to save!—
Luminous as stars at night
Wends thy spirit from our sight.

Weep we not that thou hast won
  Rest at last from body's thrall;
Thus serenely sinks the sun,
  Answering to Nature's call.
Soul and sun! what warmth and light
Wrought ye both, ere came the night!

Feeble to thy sight and hand
  Were the prizes men might show;
Only proud wast thou to stand
  Where Truth's summons called to go.
Humbly they of kindred pride
Lay this laurel at thy side.

—*James H. West.*

James H. West

1856—1936

JOHN HAYNES HOLMES

It is an impressive coincidence that UNITY's two oldest friends and contributors, Dr. Jabez T. Sunderland and the Reverend James H. West, passed away in July and August within a few days of each other. Both were beloved friends of Jenkin Lloyd Jones, both were for many years members of the editorial staff of this paper, and both beautifully exemplified in thought and life, in word and work, our cherished ideals of "freedom, fellowship, and character."

James Harcourt West, preacher and poet, was born on January 13, 1856, at Melrose, Massachusetts. Educated in the Boston public schools, he entered as a young man into the book and job printing business, then took up newspaper work, and only later entered the Tufts Divinity School, where he was graduated in 1882. He began his professional career as minister of the Unitarian church in Geneva, Illinois, where he remained from 1884 to 1887. He later served Unitarian churches in Duluth, Minnesota; Leicester, Massachusetts; and North Abington, Massachusetts. In 1889 he founded the *New Ideal Magazine*. For some years he was secretary of the famous and influential Free Religious Association of America.

By the time Mr. West had reached his middle years, his literary interests had become central in his life. He was "in authorship," he tells us, "since 1874" —which means that he began writing and publishing as early as his eighteenth year. The reading of poetry and the writing of it were his perpetual delight. He had a charming lyrical gift, which expressed itself down to his last days in an abundance of songs, hymns, and didactic poems. Many of these pieces were published from time to time in UNITY, the *Christian Register*, the *Christian Leader*, and other papers. They were gathered up at intervals into books which found many readers. Among Mr. West's best known titles are *Holiday Idlesse and Other Poems* (1880); *Uplifters of Heart and Will* (1887); *Visions of Good* (1892); *In Love with Love* (1894); *The Ninth Paradise, Life Verses* (1905); and *Poems of Human Progress* (1914).

Mr. West was a member of that goodly company of Unitarian clergymen in the nineteenth and early twentieth centuries in this country who were at once poets and preachers. His voice sang in a choir which included John White Chadwick, William C. Gannett, Frederick L. Hosmer, Washington Gladden, Theodore Williams, true successors to Whittier, Holmes, Samuel Johnson, Samuel Longfellow, and other religious bards. Francis G. Peabody has pointed out, in a famous discourse, that the great liberal Christian leaders of the last century were not so much theologians as mystics. In nothing did this inherent mysticism of the liberal faith show itself so clearly and beautifully as in its poetry. Unitarianism, both in England and America, has from the beginning been a fount of mystic song. Last survivor of the great company of his generation, James H. West was one of its authentic and most devoted singers. Truth and beauty were in his lines, and love and brotherhood, and peace and progress. His last years fell on troublesome times, but his faith endured, and the music of his heart lived on.

Mr. West passed his eightieth birthday in January of this year. Failing health led at last to a quiet death in his California home in San Diego, on July 29th. His body was cremated, and, in accordance with his wishes, the ashes were scattered under a tree in Balboa Park.

Sailing

Yes, my old barque is frail,
The skipper is gray;
Yet calmly on I sail,
Each glad new day.

Loving life's changeful sea,
No course I fear!
Each dawn has charm for me,
No night is drear.

Looking ahead, the sun
Beckons me still;
And back where I have run
Joy oft had thrill.

Were there no breakers? Yes!
And oft my boat
Was tost in storm's mad stress,—
Yet kept afloat!

At times life's Happy Isles
Came full in view,
And song rose, miles on miles
O'er waters blue;

Then suddenly, when shore
Was just anigh,
Black hurricane swept o'er,
And whirled me by.

But round I turned, and smiled,—
Bound still for port!
No surge, how high up-piled,
Strong will can thwart.

And who would always skim
O'er placid sea?
On! on, to Venture's rim,
High gods, for me!

And always peace ensued;
For when the rack
Had fled which tempest brewed,
The stars smiled back.

And such will be, I think,
Till comes the last,
When barque and I both sink,
All sailings past.

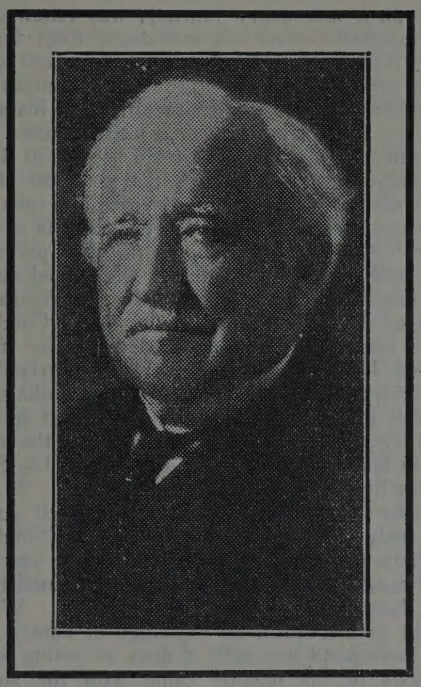
. . . All past? They may (who knows!)
Beyond the sun,
Where breeze of Spirit blows,
Be just begun!

—*James H. West.*

Jabez T. Sunderland

1842—1936

JOHN HAYNES HOLMES



Jabez T. Sunderland, dead at ninety-four years of age, was the most distinguished as well as the most venerable of Unitarian clergymen. A profound and reverent religionist, an ardent theologian, a Bible scholar of authority and influence, a trained scientific observer and thinker, a lover of justice and a champion of liberty, his fame carried to three continents. In his life he labored in seven countries; in his death he was mourned as deeply in India as in America.

I.

Dr. Sunderland was born in Haworth, Yorkshire, England, on February 11, 1842. He was brought to this country by his parents when he was only two years of age, and settled in New York. When still a youth, he enlisted in the Union ranks in the Civil War, and served as a member of the Seventh New York Heavy Artillery. Educated at the University of Chicago, where he was graduated in literature and arts with the degree of B. A. and in theology with the degree of B. D., he began his ministerial career in a Baptist church in Milwaukee, Wisconsin. He came almost at once under the influence of the growing religious liberalism of the time, and soon left the Baptist denomination to become a Unitarian. In a pastoral service which lasted until November, 1926, he was minister of Unitarian churches in Ann Arbor (Michigan), Oakland (California), Toronto and Ottawa (Canada), London (England), Hartford (Connecticut), and Poughkeepsie (New York). During the last ten years of his life, he was retired from active ministerial work, but was ceaselessly busy with multifarious and far-flung interests. He was twice honored with collegiate degrees—an M. A. from the University of Chicago, and a D. D. from Tufts College.

In his service of the Unitarian cause in particular and of liberal religion in general, he held positions of great importance and dignity, and did a work which reached far beyond the borders of the United States. Thus, he was at various times director of the American Unitarian Association, president of the Michigan Unitarian Conference, secretary of the Western Unitarian Conference, superintendent of Unitarian extension work in the West, and non-resident lecturer at the Meadville Theological School. He lectured widely and on many occasions in Canada and England. In 1895 he went to India on a commission from the British Unitarian Association, to report upon the educational, social and religious conditions among the Indian people. Here he found interests which were destined later to become the supreme passion of his life. In 1913-1914, he was sent by the American Unitarian Association as its Billings Lecturer to Japan, China, the Philippines, and India. On this and other journeys in the Near and Far East, it has been said that Dr. Sunderland "spoke on religious subjects to more educated Hindus, Buddhists, Confucianists, and Mohammedans than any other representative of liberal Christian thought has ever done." On a later visit to India, Dr. Sunderland was elected President of the All-India Theistic Conference, and presided at its annual meeting in Karachi.

During all of his life, Dr. Sunderland was an indefatigible and highly successful writer. His list of books and pamphlets is a long one. Best known, perhaps, among his volumes is his *The Origin and Character of the Bible,* which is still in print, and in demand more than a generation after its publication. One of the best popular introductions to the higher criticism of the Bible, this book has had a larger sale than any strictly religious book ever written by any Unitarian in this country or in England. Another very successful book was a little treatise on evolution, entitled *The Spark in the Clod,* later republished under the title, *Evolution and Religion.* Other books from his pen include *A Rational Faith, What Is the Bible?, The Liberal Ministry, Home Travel in Bible Lands,* and *A College Town Pulpit.* Dr. Sunderland was a prolific writer of sermons and tracts, many of which were published in pamphlet form by the American Unitarian Association, and variously translated into German, Italian, Russian, Bulgarian, Portuguese, Chinese, Japanese, and certain Indian tongues. He wrote extensively for religious and other magazines. In his early ministry, he founded and for ten years edited a monthly journal, called *The Unitarian.* For many years and until his death, he was an editorial contributor to UNITY.

Dr. Sunderland was always interested in public questions, and active in all public causes of progress and reform. From the beginning to the end of his life, he labored in the fields of education, temperance, woman suffrage, organized labor, and international peace. As time went on, however, one cause became more and more the dominating interest and absorbing activity of his days. This was the cause of India—the emancipation of the Indian people from British

rule. His first visit to India made an overwhelming impression upon his mind. Later visits confirmed this impression, especially as he came to know the great leaders of Indian thought and life—Rabindranath Tagore, Mahatma Gandhi, C. R. Das, Lajpat Rai, V. G. Patel, and the elder and the younger Nehru. To Dr. Sunderland's liberty-loving mind, the situation in India was so simple as to defy argument. It was at bottom an exact duplication of the American situation in 1765-1775, which led to the Revolution and national independence. But it was a duplication deeper, more terrible, and infinitely more imperative in its implications, for the American colonists were themselves free Englishmen, whereas the Indians are an alien people robbed of a liberty which was the heritage of ages, despoiled of a native culture which was among the glories of the world, and economically exploited in terms of incredible misery and horror. Here was a challenge to the conscience of mankind—and Dr. Sunderland responded with a conviction, a passion, a wealth of learning, and a tireless devotion, which made him the outstanding champion of Indian independence in the Western World, and in India itself one of the best-known and most beloved of all Occidentals. What Lafayette was in his youth and with his sword to America, Dr. Sunderland was in his old age and with his pen to India.

His first book (1896) about India, characteristically enough, was on the question of liberal religion in that country. He later wrote *The Causes of Famine in India, India, America and World Brotherhood,* and *The Truth About India.* In 1928, Dr. Sunderland published his masterwork, *India in Bondage.* This large volume was the fruit of years of study and research. It presents the case for India in classic form, and must ever rank among the great books on the subject. The supreme evidence of its power and worth was the immediate action of the British government in banning the volume in India as a piece of seditious literature. Dr. Sunderland's last book was a series of brief biographies of great Americans, entitled, *Eminent Americans Whom India Should Know,* and published in India in 1933.

II.

I first knew Dr. Sunderland through his books and pamphlets. In the divinity school, I read gratefully and profitably his *The Origin and Character of the Bible,* and to this day recommend it to inquirers as the best available book on the subject for general reading. At a time when I was still fascinated as a young student by the question of evolution and its relation to religion, I read his *The Spark in the Clod,* and still cherish my copy of the original edition in my library.

I first met Dr. Sunderland in Toronto, when as a young theolog' I came to his church as a representative of the National Religious Union to address his young people. I shall never forget the hospitality of Dr. Sunderland, and also of his wife, herself a scholar and preacher, fit helpmate, in pulpit as well as in home, of her distinguished husband. Dr. Sunderland was more than sixty years of age on that occasion—I was about twenty-four. Yet he received me with a dignity which I still cherish among the precious possessions of my life, and honored me with a discussion of scientific and theological problems, the thought of which still burns within me as a living coal to kindle afresh the fires of enthusiasm. Dr. Sunderland was at that time in the full vigor of his days—as, indeed, he always was! —and contact with him was like a plunge into a dashing stream flooding from the high headlands of overflowing springs.

A friendship, thus happily begun in a chance contact on a missionary journey, was renewed when Dr. Sunderland, after his retirement from Hartford, came to New York to live, while he wrote and lectured, and also served as minister to the new Unitarian church in Poughkeepsie. It was characteristic of his abounding energy and spirit that a man well advanced beyond the Psalmist's span of years should become at this time the honored pastor of one of the youngest churches in the Unitarian denomination, planted in a town which was swarming with the young girl students of Vassar College. Not infrequently during this period, Dr. Sunderland came to my church. He joined our New York ministerial society and attended regularly its meetings. When suddenly I discovered Gandhi had become excited over India's struggle for national liberation, I turned inevitably to Dr. Sunderland as the leader and guide who had been fighting India's battles for a full generation. A common interest in UNITY held us together. Correspondence covered the intervals when, in his last years, in full retirement, Dr. Sunderland was living in Ann Arbor.

Never have I seen in any man such sustained vigor, such unsapped vitality, as in Dr. Sunderland. His letters, articles, books, written in these years when he had passed the eightieth and then the ninetieth milestone, showed not a trace of feebleness. Within a fortnight of his death, an exchange of letters seemed to be correspondence with a man as young as ever. The news of his passing came with the shock of lightning in a clear sky. Not an old man but an ardent, youthful spirit had vanished from my skies.

III.

One's first thought of Dr. Sunderland is of the stalwart conviction which dominated his days. What he believed he believed with all his mind and all his heart and all his soul and all his strength. Into his ideals went the passion of truth seen and known, and out of them proceeded action which was like that of a general leading his armies triumphantly to battle. Thus, in his devotion to Unitarianism he was militant, aggressive, wholehearted. The liberal gospel came to him in his early ministerial career with the splendor of revelation, and remained with him always as a boon to be shared with other men. In his later years, when the new school of humanism came to the fore, he sprang to the defense of theism with an ardor which burned like flame. A brilliant theologian, equipped with sound learning in many fields, he led the van of opposition to what he regarded as the latest phase of atheistic thought. But it was in the cause of India that Dr. Sunderland displayed in all its splendor the full panoply of his heroic soul. Here liberty was at stake, and justice, and pity for a great people. Mastering the Indian problem, he made it his own by right of knowledge as well as conviction, and for forty years fought the good fight on every front. There was no confounding Dr. Sunderland on the Indian question, nor even confusing him. He knew it, believed in it, was dedicated to it. To turn him aside from India's cause was as impossible as to turn the ocean from its bed, or to shake the Himalayas from their base. He had given himself to India as a bridegroom to his bride, and he was hers till death parted them.

This was conviction in its noblest estate. And in its purest, as well! For in all the ardor of his passion there was no taint of intolerance or ill-will. Dr. Sunderland held his ideas and ideals with an intensity of belief which was overwhelming, yet never once was he betrayed into pride or prejudice against those with whom he disagreed. His supreme conviction, after all, was liberty itself—liberty of thought and liberty of life —and he knew that the lesson of liberty was fellowship. Furthermore, Dr. Sunderland was a scholar both by instinct and training. He had gathered learning in fields of economics and politics and literature as well as of theology and religion, and had mastered thoroughly the scientific method and point of view. So his ardor of conviction led never to antagonism, least of all to separation. Always he labored to bring men together in mutual understanding and sympathy. He must be true to himself, but none the less gladly and fully cooperative with men of whatever name, or place, or opinion. Dr. Sunderland probably did as much as any leader of his generation to unite liberal religionists of all the various sects and schools, and in his championship of India did more than any other westerner to bind Occident and Orient in one bond of fellowship. His was a reconciling as well as a militant mind. If he fought what he regarded as error, it was to establish what to him was truth, and through this truth the wider brotherhood of man.

In his personal relations, Dr. Sunderland was unfailingly simple, unpretentious, kindly. Modest, almost shy, in his claims for himself, he was generous to a fault in his estimate of other men. Tireless in his own labors, he was always cheering on his comrades in theirs. Censure was unknown to his tongue, praise its constant language. Himself a preacher of power and a teacher of rare wisdom, he sat at the feet of other men with the humility of a little child. After ninety years his work was as fresh and delightful to him as when it had been all new. In the end as in the beginning he loved life and lived it with unabated joy. Death must have surprised him, yet not daunted him, for his faith in God was not more sure than his faith in immortality.

IV.

Dr. Sunderland was the last of his generation. He lived to so great an age that he saw all his contemporaries in his family and in his profession pass away while he was still in the full vigor of his strength. Around him he saw grow up a new generation of men and women, and these he understood and loved so well, and their labors shared so happily, that he became contemporary also with them. As though by miracle he passed from one world, which he had outlived, into a second world into which he had survived, and he was as much at home, and as busily and effectively at work, in the latter as in the former. Between Dr. Sunderland and myself there was a span of nearly forty years, yet he seemed as near to me as my own brother. What does this mean if not the spirit already made immortal?

Homage to Dr. J. T. Sunderland

TARAKNATH DAS.

With the death of Dr. Sunderland, America has lost one of her great religious leaders; and the world has lost one of the most broad-minded champions of freedom, justice, and peace.

As a young man Dr. Sunderland championed the cause of human freedom and fought for it in all parts of the world. He fought in the American Civil War, because he was an advocate of emancipation of the Negro slaves. He espoused the cause of the oppressed Jews in Czarist Russia; he supported the cause of Egyptian, Arab, and Indian Freedom and was in favor of the establishment of a homeland for the Jews in Palestine.

As a believer in human brotherhood he tried his best to bring about better understanding between the peoples of the East and the West. To remove misunderstanding among the peoples of the West about the oriental people, he tried to popularize the study of comparative religion and civilizations of the East; so that there would be genuine appreciation of all that is best in oriental culture. Possibly Dr. Sunderland, in the capacity of a Unitarian minister, truly believing in human brotherhood, did most valuable work, which will be remembered among the people of the Orient more than of the Occident. He did also his best through his writings and lectures to interpret the ideals and aspirations of the peoples of the Orient.

I do not know any other man in the occidental world, who has served the cause of the people of India so unselfishly and devotedly for nearly half a century. As early as 1896, after his visit to India, and after very careful and thorough study of Indian conditions, Dr. Sunderland expounded his thesis on the causes of famines in India, which attracted the attention of the whole world. He boldly asserted that Indian famines were not due to want of food or lack of rain, but were caused by unbelievable poverty and exploitation of the masses. It was Dr. Sunderland's observations which roused interest in the study of Indian poverty by such British statesmen as Sir William Digby who wrote his famous work *Prosperous British India;* Indian Patriots like the late Dadabhai Naoroji, M. P., who was the first Indian to be elected in the British Parliament and who wrote the famous book *Un-British Rule in British India;* and the late Sir R. C. Dutt who wrote his studies on the economic history of India in the Victorian Era. Dr. Sunderland's writings awakened the righteous indignation of such Christian leaders as the late Dr. Cuthbert Hall, the President of the Union Theological Seminary, New York, who later visited India and became a champion of Indian self-government. It is not generally known even in America that Dr. Sunderland was so successful in interesting a large number of intelligent Americans on the Indian question that British imperialist leaders of the type of the late Lord Curzon and others tried to counteract Dr. Sunderland's work through under-handed and secret activities.

Dr. Sunderland was not anti-British. As a British-born American, he was a champion of all that is best in British tradition. He felt that the best and the noblest section of the British people would support the cause of Indian Freedom, as men like Burke and others sided with the American people in their fight for freedom, and as British workers, during the Civil War,

supported the cause of abolition of slavery while many rich British industrialists were favoring the cause of the slave-owners of the United States. To fight for the righteous cause of Indian Freedom he wrote his monumental work, *India in Bondage* which was suppressed in India by the order of the British Government. But this work remains the best study on modern India. He rightly held that Indian freedom is one of the requisites for world freedom; and therefore the Indian issue must not be regarded as Great Britain's private affair but should be considered as one of the most important international problems affecting directly the lives and liberty of 350,000,000 people of India and indirectly the whole world.

Dr. Sunderland was so genuinely impressed with the necessity of the solution of the Indian question that only a few months ago, in a letter, he presented to me his plan of writing another short book on India, and of appealing to King Edward VIII and British statesmen to release all Indian political prisoners who are still being kept in prisons or Indian concentration camps, without trial, on the mere charge of sedition. He believed that unless British statesmen agree to confer real freedom—at least Dominion status—on the Indian people, there will be a revolution in India. He wanted to have the cause of Freedom succeed with peaceful means and not through revolution.

From my personal knowledge, I can say that Indian Christian, Moslem and Hindu leaders are unanimous in extending their hearty recognition to Dr. Sunderland's unselfish work for Indian Freedom. Great Indians like Rabindranath Tagore, Mahatma Gandhi, Ramananda Chatterjee revered Dr. Sunderland for his saintly life and love of freedom.

Dr. Sunderland not only served the cause of Indian Freedom, but served the United States of America, by popularizing among the Indian intelligentsia the ideal and spirit of true Americanism. In 1934 he published in India his book *Eminent Americans Whom the Indian People Should Know,* to counteract the false impression spread in India about the United States by writers who present the dark side of American life.

It was my privilege to know Dr. Sunderland for more than twenty-five years. I wish to place on record that he helped me on many occasions, as he did other Indians like the late Lala Lajpat Rai and any who sought his cooperation. The example of Dr. Sunderland's life has given me courage in hours of depression to carry on the struggle. His life will always serve as a source of inspiration to me. He was undoubtedly one of the noblest Americans I have come to know; and he served the cause of India better than many Indian patriots. Indians all over the world and especially Indian patriots pay homage to Dr. Sunderland's memory.

World-Wide Brotherhood

JABEZ T. SUNDERLAND

Our world has many needs, many that are great and urgent. Among them all has it any other that is so vital as the need of brotherhood? And the brotherhood must not be limited. It must be universal, it must be world-wide, it must take in the entire human race.

I

It must be world-wide brotherhood because the world is now one. Strange as it may seem, only within our own time has the earth been really one. Previously, there were fragments of a world, parts of a world, some near to one another and some remote, some known to one another and some unknown; but not an entire and unbroken world. There was no unity among the parts; therefore there was no basis for a unity of mankind. Therefore, not until the physical world became a unity was it possible for humanity to become a unity. But in recent times a great change has been brought about,—a change beginning in the fifteenth century with the vast, world-wide discoveries and explorations made by Columbus, Vasco da Gama and others, but not completed until our generation. Now all important parts of the world are discovered; the fragments are brought into touch; the scattered pieces, no matter how far apart, are joined; for the first time the world is really one.

And it is one not only in the sense that all parts are known to one another, but also in the far deeper sense, that relationships undreamed of before have been established between all parts, and common interests of a hundred kinds have been established between all,—interests which are of the greatest possible importance, and which are certain to be permanent. Trade and commerce by land and sea, railways, steamships, airships, telegraphs, cables under oceans, wireless and radio over both oceans and continents, postal systems extending to all countries, travel to remotest regions, world-wide finance, newspapers and literature circulating everywhere—these things, the creations of our modern science and modern knowledge, are shuttles which have woven all parts of the earth together and made them a unity: one world in the fullest and deepest sense, no portion of which can separate its fortunes from the fortunes of all the rest, no part of which can prosper without all other parts being advanced, or injured without all other parts suffering. The isolation and self-sufficiency of peoples and of nations are gone, never to return.

The consequences flowing from the unification of the world are necessarily very great and far-reaching. Since we have now one world and one human family, with interests that cannot be separated, we must have harmony; we must have brotherhood. Everything possible must be done to prevent contentions, injustices, suspicions, fears, hates, whatever tends to produce antagonisms and wars. The family, the whole family of humanity, must learn to live together in peace and good will. This is absolutely vital. The most pressing question now before the entire world is how to promote human brotherhood, how to enable the great newly-created world-family of individuals, nations, and races to live together without destroying one another.

Is it said by fearing, faithless men, that thoughts of human brotherhood are pleasant, exhilarating, delightful, but are not practical, and are mere dreams? The answer, clear as the sun, is that nothing else but brotherhood is practical; everything to the contrary is insanity, anarchy, ruin.

"Dreams are they—our dreams of human brotherhood? Yes, they are dreams, but dreams *from God.*"

II

Human brotherhood is important in whatever form it appears: it is particularly necessary, however, that it be promoted in four different directions, namely, between *Nations,* between *Races,* between *Individuals* and *Classes* (Social and Industrial Brotherhood) and between *Religions.*

First, brotherhood between *Races.* One of the greatest obstacles in the way of interracial brotherhood has been the lack of acquaintance with, and knowledge of, one another.

"Herein lies the tragedy of the world:
Not that men are poor—
All men know something of poverty.
Not that men are wicked—
Who is good?
Not that men are ignorant of a thousand things—
Truth is infinite.
Nay, but that men and peoples *know so little of one another.*"

Charles Lamb in talking with a friend referred to a certain man as one whom he hated. "But why do you hate him?" inquired the friend, "Do you know him?" "Oh no," replied Lamb, "that is why I hate him; if I knew him, I couldn't hate him."

One reason why races have been so little acquainted is their distance apart; they have been so far separated. But now, as we have seen, this is all changed. The appliances of our modern civilization are bringing them all into close touch; therefore, hostilities caused by lack of acquaintance should cease.

Another cause of antagonism between races is difference of color, hair, and physical characteristics, difference of language, of dress, and of customs. But why should difference create alienation, or hatred, or repulsion? Would mankind be more attractive if all men were exactly alike? Would we regard a flower-garden as more beautiful, if it contained only one kind of flower? Would a forest made up of a single species of trees be thought superior to one containing many species? In the world of physical nature, variety is considered an element of attraction, beauty, wealth. Why should it not be so in the world of humanity? Rightly looked at, the fact that there are different races of men, with different appearances, customs, characteristics, means advantage; means a more interesting and wonderful world. The world would be far poorer and far less desirable as a place to live in if there were in it only one race and one civilization, even if that race and civilization were our own. Lives are widened and enriched by international and interracial contacts and sympathies. To know another civilization with appreciation is a valuable education. Brotherhood should be as wide as humanity.

Perhaps nothing in the past has done so much to create antagonism between races as the disposition on the part of the stronger and more advanced races to tyrannize over, oppress and wrong the weaker—to subjugate them and exploit their lands, and in many cases virtually to make slaves of them. Under such conditions, of course, brotherhood is impossible. Brotherhood can be based only on kindness and justice.

When our white ancestors landed upon the shores of this New World, they found a less civilized race occupying the country. How ought they to have treated the aborigines? As William Penn and the early Quakers did in Pennsylvania,—with kindness and justice. If we had always bought the Indians' land as the Quakers did, instead of driving them from it, if we had always dealt with them honestly and honorably, instead of making treaties with them only to break them at our convenience, we should have had peace instead of endless wars. Considering the fact that our civilization was higher than theirs, we ought from the first to have extended to them the hand of helpfulness. We should have acted the part of older and wiser brothers. We should have given them schools, especially schools for training in agriculture, in gardening and fruit culture, in stock-raising, in simple trades and handicrafts, in home-making, and in whatever else would fit them to become self-respecting and self-supporting members of settled and civilized communities. At last we are attempting in some measure to do this. But how late have we begun, and even now how imperfectly are we carrying on our work!

We have in this country a very serious race problem on our hands today. It has to do with our negro population. How can a hundred or more millions of white people and ten or twelve millions of another race and color live together in the same nation? Unfortunately we have tried the way of antagonism, as seen in our shameful lynchings. But antagonism only creates further antagonism, and our difficulties deepen. Slowly but surely, as I believe, our better minds are beginning to see that because we, the white people, have always been free while the negroes have been slaves, because we have enjoyed advantages of education and self-development of which the negroes have been deprived, and because our civilization has been higher than theirs, therefore the chief responsibility for mending things rests upon us. *Noblesse oblige.* Our business is not to sneer or criticize or blame, but to help. To these people who are with us, not because they wanted to come, but because we brought them for our own advantage, we must now give the advantages that are their right—facilities for education that will lift them out of their ignorance and dependence, and make them intelligent, self-supporting, self-respecting members of civilized communities. In other words, we are beginning to discover that the key to our American negro problem is brotherhood and that there is no other, as there is no other to any of the race problems of the world.

There is serious antagonism, largely racial, between the peoples of Asia and those of Europe. Because European nations belong to the so-called "white" race, they have long been disposed to look down upon Asiatic peoples, and to regard themselves as at liberty to domineer over them, to exploit them, and to rob them of their territory. Today, Europe holds political control over half of Asia. This injustice, of course, is felt deeply by the Asiatic peoples. They love freedom and independence as much as do the people of Europe; they like no better to be robbed of their soil and be ruled by aliens. If antagonism between Asiatic and European nations is to be removed, Europe must treat the older continent with more of justice than too often she has done in the past or is doing today.

It is especially unfortunate that there should be injustice and antagonism between the races of Europe and Asia, because of the fact that they are so closely related. Europeans call themselves "white" and the peoples of Asia "brown" and "yellow." But how very little do these colors really signify! Some Asiatics are whiter than some Europeans. When light-skinned Europeans migrate to tropical lands, they grow darker in color; and when dark-skinned Asiatics move to colder climates, they grow lighter.

If anywhere in either continent any race is dis-

posed to lift itself up in pride above others as a purer race and therefore as superior, it may well be reminded that neither continent contains any such thing as a pure race. All the races of Asia and Europe are mixed: this is particularly true of Europe. It seems to be the verdict of the highest scientific authorities that there is probably not a single so-called "European" person living who does not have Asiatic blood in his veins, while larger numbers of the inhabitants of Southern Europe possess more or less African blood. Considering these facts, how little ground is there among the peoples of either continent for race pride or race antagonisms, and how much for race brotherhood!

Europe is disposed to be proud and domineering over Asia because she (Europe) claims to be at the front in the world's civilization. Her claim is open to dispute—the decision depending upon what we are to regard as highest in civilization, things material or things spiritual. And it may be well for Europe to remember that even if she is at the front today, she was not always so, and the time may come again when she will not be. At one time Egypt, in despised Africa, led the civilization of the world. At another, Babylon in Asia was the leader; at another, India; at another, China.

If Europe has produced great nations, so has Asia. If Europe has given birth to great men, Asia has given birth to men quite as great. Has Europe ever produced any sons who may justly rank as superior to Asia's Confucius, Buddha, Moses, Mohammed, and Jesus? Has she any today greater than Gandhi and Tagore?

Europe should not forget that she did not originate her own civilization, but received it from Asia. More than that, she did not originate her moral laws, or her religion. Both of these inestimable treasures are Asia's gifts to her.

During the past century, Europe has been conferring upon Asia the valuable boon of her science. For this Asia may well be grateful. But there is little cause for boasting on Europe's part, for surely it is time for her to be making some return to the older continent for the priceless boons of her own civilization and especially for the most valuable parts of her civilization, her moral laws, and her religious faith.

What is needed is for Europe and Asia to lay aside their antagonisms, to join hands in carrying forward civilization—civilization on both its sides, material and spiritual—and to cooperate in every way possible in the work of practically uplifting the world.

III

I pass now from races to *Nations*. If interracial brotherhood is important, no less is international. As already pointed out, no nation can prosper by seclusion and certainly not by antagonism. Isolation is weakness, it is poverty, it is absence from participation in the world's life and the world's prosperity. And as for fighting others, that is simply suicide. From this time on that nation will be the most prosperous, the most influential and the most safe which has the fewest antagonisms, and the closest and most friendly relations of every kind with the other nations of the world.

It is most unfortunate that our modern idea of nationality is so narrow. There ought to be nothing in nationality antagonistic to other nations. I love my home. But that is no reason why I should hate or seek to injure other people's homes. So, the fact that I love my own nation is no reason why I should hate or distrust or encroach upon other nations. "Larger than any nation is humanity."

Why is it that two men who are friends, who respect each other and have perfect confidence in each other when living together as neighbors on the same side of an imaginary line called a national boundary, should grow distrustful of one another or become enemies as soon as they come to have homes on opposite sides of that line? What is there in nationality or national boundary lines that should destroy human brotherhood? If kindly feeling is desirable and possible between man and man and between community and community in the same nation, why is it not equally so between different nations? Is it not just as important that two neighboring nations should be friendly, as that two parts of the same nation should be?

We see men making strange uses of the word "patriotism." He who takes part in a war that his country carries on is likely to be called a "patriot" regardless of the character of the conflict, however unjust or inhuman its methods or purposes. He who devotes his whole life to his country in ways of peace, rendering her service of the highest possible importance —for example, as a wise educator of the young, or a great and unselfish scientist, or an honorable and upright business man and developer of the country's industrial resources, or as a just and incorruptible judge—such a man is seldom pointed to as a patriot. And yet which is the truer patriot?

In the long history of the relations between France and Germany, involving so many bloody struggles, those Frenchmen have always claimed to be most patriotic who have been the bitterest foes of Germany and have done the most to keep alive hostility toward Germany. And those Germans have always claimed to be most patriotic who have been the bitterest foes of France and have most fanned the flame of hatred toward the nation beyond the Rhine. But it was false patriotism. Such patriots, so-called, were really enemies of their countries. The real friends of France and Germany, the men in both nations who have been real patriots, have been those who have labored to allay enmity, and to create between the two nations sentiments of good will, mutual respect, and fraternity. So everywhere.

During the last half century there have been no such enemies of England as those men who have stirred up in the public mind of Britain constant distrust of the nations of the Continent, and thus have pushed the Government on to the building of more and ever more warships, with the money so sorely needed for feeding, clothing, housing, and educating the British people. And in America there are no such enemies of this country as those who try to kindle among our people distrust of other nations as an excuse for giving military training to young men in universities and in military training camps, and for creating a big navy to menace other nations.

The late awful war in Europe grew wholly out of mental conditions—out of fear and suspicion. The European nations did not want to injure one another—I mean, the people of those nations did not. But they had all been taught to distrust and suspect one another, and so they kept themselves armed to the teeth against one another. The result was inevitable. Sooner or later the armies and navies were certain to be put to use, and such an Armageddon as we saw was sure to

come. What was needed? International trust instead of international distrust.

Unquestionably the most prolific begetters of international distrust within the last fifty years have been great armies and navies. The greater these have become, the greater has been the mistrust; and the greater the distrust, the greater has been the danger. Instead of great armies and navies preventing war, as we have foolishly dreamed, they foster it; they foster it because they create a spirit of suspicion and fear and therefore of hostility. Vast armaments, instead of being called—as militarists everywhere insist on calling them—"insurances against war," ought to be labelled "assurances of war." This the terrible European conflict made forever clear.

All the leading nations in the great European war seem to have believed that they were forced into it. If they were, it was their own preparations for war that forced them.

We hear much talk about reduction of armaments, about limitation of armies and navies. World Conferences are called for this purpose. But is this what the world needs? What is this except marking time and really getting nowhere? What is it but playing with fire which at any time may kindle into a world-conflagration? What we need is *abolition* of armaments, not mere reductions. In the past, when armaments were not a fourth as great as they are now, there were as many wars as now, and some of them indescribably devastating.

Suppose the nations do reduce their armies and navies one third, as has been suggested, or even one-half. Suppose they go so far as wholly to forbid poison gas, the dropping of bombs from airplanes, the construction and use of submarines and the possession of warships beyond a certain size and number of guns, how can that prevent war? What it can do, and all it can do, is simply to prevent nations from fighting with certain weapons, and on quite so large a scale as at present, while the door remains just as wide open for fighting on a scale still large, in ways hardly less diabolical and with results just as futile.

Nothing can be more clear than that nations must turn absolutely away from the whole barbarous method, hideous method, fool method, utterly unjust and ineffective method of trying to settle international difficulties by war, and adopt in place of it the infinitely more civilized, more sane, more just, and more effective methods of peace which are now available to all nations through the League of Nations, the Hague Court, the World Court, and other methods of arbitration and conciliation.

This is exactly the meaning of the Briand-Kellogg Peace Pact. More than fifty nations have signed that Pact. Plainly what is needed now is simply for all to prove that they are in earnest, sincere and honorable, by following their word by corresponding deeds.

Nothing on earth is more certain than that wars can never be prevented by the madness of filling the world with armies and navies. If nations would have peace, they must prepare for peace, not for war; they must do those things which create between them—not suspicion, hate and fear—but trust, good will, and the spirit of brotherhood.

As there is no course so safe for an individual man, as to do right and trust his fellows, so there is no course so safe for a nation as to be just and trust other nations. The time has fully come when armies and navies should not be tolerated for any other purposes except strictly those of national and international police.

IV

I come now to a consideration of Brotherhood between *Classes* and *Individual Persons*.

Social brotherhood in our day appears in many interesting and excellent forms. The chief trouble is its limitation. We have social sets restricted to chosen circles, social clubs for the few. We have social and benevolent fraternities of many names, some of them with very large memberships, all of them excellent so far as they go. But the great need is for brotherhood not limited by social restrictions, but brotherhood based on simple human nature, brotherhood as wide as humanity.

Perhaps the most widespread, the most rapidly increasing and the most serious danger to brotherhood in the modern world is wealth. Wherever wealth appears, it tends to create a caste; it tends to separate its possessors into an artificial and anything but a noble aristocracy, the existence of which destroys brotherhood very effectually.

How can this peril to modern society be counteracted? For one thing, all that is possible should everywhere be done to create a public sentiment which will make it a disgrace for rich men to use their wealth for merely selfish ends, for mere personal pleasure and self-aggrandizement. We must help them to understand that the public has a just partnership in all their possessions. They did not create any part of their wealth out of nothing. They were able to obtain it only because the community helped them to obtain it in a thousand ways. Compelled to spend their lives in a desert, or on an island of the sea, separated from their fellow men, they would have been able to accumulate as little wealth as the beggar who asks alms of them. They have been able to become rich only because they have been widely ministered to and richly aided. Therefore their wealth is theirs only in part. The law of the land gives them the privilege of directing its use; but there is a law higher than any act of congress or legislature or parliament or decree of monarch, which declares that they are only trustees. The community has claims upon the possessions they hold, and upon them. They themselves are not their own. They belong to God. They belong to their country. They belong to their fellow men.

Society in its real interests is a solidarity, and is coming to be more and more so as it grows more complex. This all men need to understand. No man can injure another without injuring himself; no man can benefit another without benefiting himself. Each needs all. We are all "our brothers' keepers." Every man's wealth, as also every man's talent, is a trust.

In ancient Athens it was regarded as a disgrace for a rich man to live in personal luxury, or to lavish wealth upon his family. Public sentiment required him to employ it for the public good. There should be such a public sentiment in every country today.

But it is not enough to prevent unbrotherly *uses* of wealth; we must guard against unjust and therefore unbrotherly *accumulations*. Whatever we can do in every land to protect the rights of the people as a whole in public lands, mines, forests, water-power, water-ways, highways, all natural monopolies, valuable franchises, unearned increments, is just so much done to prevent the accumulation in the hands of the few of that wealth which of right belongs to the many, and therefore just so much to checkmate those forces which tend to destroy human brotherhood.

The whole world is reaching out after industrial democracy. Much of its effort is crude, half-blind, un-

intelligent, blundering. But the impulse is true, and sooner or later it will succeed. Old feudalism has long since passed away. Our new capitalistic feudalism must follow. Manhood, character must be re-valued, must come to be the true purpose of all material development; and the mere massing of material possessions, now called "wealth," must be rated at its true level: as childish, an atavistic instinct carried over from a very primitive and unintelligent stage of human evolution. Money as a king must be dethroned. Unjust special privilege must be destroyed. Rich idleness must be branded as a disgrace. Labor must everywhere be honored.

It is unfortunate to have laborers and capitalists organized separately for rival and antagonistic purposes. Capital and labor need each other as much as do eye and ear, hand and foot. Neither should seek to dominate the other, but each to supplement the other. Not the capitalist above the laborer, dictating terms to him as in the past, but the capitalist hand in hand with the laborer, the two planning together for the common advantage—this is what the better future will require. Cooperation, industrial partnership, sharing of responsibility, sharing of management, and sharing of ownership by capital and labor conjointly—in other words, brotherhood among all concerned is the imperative need of the industrial world, and there can be no cessation of conflicts until brotherhood is achieved. Here lies the only possible road to permanent industrial peace. Brotherhood, industrial as well as individual, and social, is God's law, written in the very nature of man and of human society, and any group of men who try to thwart its development imperil their own existence as well as the well-being of society as a whole.

V

I come now in conclusion to brotherhood between *Religions*. It would seem natural to suppose that religious brotherhood would arise earliest of all, would set the example for the rest of the world. But as a fact it has been one of the last to make its appearance, and even yet the world has little experience of it.

Religion began in the world low down. Early people believed in very imperfect gods, and generally in large numbers of them. They attributed to their gods their own characteristics and passions. If two nations or peoples were hostile toward each other, their gods were regarded as hostile. Under such conditions there could be no brotherhood between religions. And even after men had come to believe in better gods, or in one supreme God, there were many obstacles to overcome. Men have always been prone to believe that they were special favorites of their deities; that their god or gods had given a true religion to them but not to any other people; that supernatural and infallible inspiration had been vouchsafed to their prophets and religious teachers, but not to the prophets and religious teachers of any other land; that their own sacred books were true and divine revelations, but that the sacred books of all other peoples were false; that the "way of salvation" which their teachers showed was the only true and safe way, and that nations or peoples who trusted to any other would be lost.

This kind of thinking has always been divisive; it has always prevented religious brotherhood, and always will as long as it continues. Happily, little by little, the larger view is dawning on men's minds, that, notwithstanding the many names, the Power and Wisdom that is over all is One; that God does not have special favorites; that all men in some true deep sense are his children; that his providence embraces all lands and peoples; that his inspiration is not confined to any age or race, but is universal; that his revelation is larger than any single book or set of books and embraces all truth; that he has raised up prophets and saints and teachers of righteousness in all lands; that no religion has a right to claim that it alone is true and all others false. As soon as men begin to think in this large way, then religious brotherhood begins to appear, and grow, and bear its beautiful fruit of love and peace among men.

Are all the leading religions of the world today effective in producing religious brotherhood? Certainly they ought to be. But are they? I will not attempt to express any judgment concerning the influence in this respect of any of them other than my own. But regarding Christianity I will say that, as it manifests itself in non-Christian countries at the present time, I very much fear it does not always tend to create brotherhood between itself and the faiths with which it comes into contact.

If Christianity comes to a non-Christian land, like India, for example, and recognizes the historic and venerable faiths there as sister religions; if it takes pains to make itself intelligent concerning them, keeps eyes open to discover their truths and excellences, is ready to overlook their imperfections (remembering its own), and seeks to cooperate with them in all good works and all efforts to uplift the spiritual and moral life of the people—then the presence of Christianity unquestionably tends to create religious brotherhood. But if Christianity, coming to a non-Christian land, seeks to conquer its historic faiths and endeavors to put itself "on top" instead of by their side, how can this produce brotherhood? Is this any better than if Britain or France or Russia or Japan seeks to conquer other countries? Is it any more brotherly to seek to destroy Buddhism, or Hinduism, or Mohammedanism, or Confucianism, than to seek to destroy a neighbor nation?

There is no religion that is free from imperfections. But it is also true that no religion which, for centuries has nourished the spiritual faith of millions of human beings, can be declared to be devoid of good.

> "Children of men! The Unseen Power whose eye
> Forever doth accompany mankind,
> Hath looked on no religion scornfully
> That man did ever find.
> Which hath not taught weak wills how much they can?
> Which hath not fallen on the dry heart like rain?
> Which hath not cried to sunk, self-weary man:
> 'Thou must be born again'?"

The world needs religions that appreciate one another's excellences, that are quick to find grounds of unity; that are eager to cooperate. Religions that are blind to one another's merits, that fight and antagonize, by that very fact condemn themselves. The universal need is for religion of good will; religions that propagate themselves not by the sword, by antagonism or controversy, but by the beauty and self-evidencing quality of their truth, by the elevation and purity of their ethics, by the breadth and kindliness of their spirit, and by the excellence of their good works. As such faiths spread and take possession of men's hearts, wars will become impossible, hatreds and bigotries will pass away, antagonisms will cease, men will learn to walk together hand in hand as brothers, and peace will come to this distracted earth.

The world needs nothing else so much as it needs

brotherhood—not of one kind only, but of all kinds; racial brotherhood, national brotherhood, social brotherhood, industrial brotherhood, religious brotherhood, brotherhood between all classes and peoples—the spirit of brotherhood to pervade all human life.

The finest dream that ever rose on the prophetic vision of humanity is the dream of human brotherhood. Human brotherhood means the "Commonwealth of Man." Human brotherhood means the "Kingdom of Heaven" coming to practical realization on the earth.

I have asked: Is world-wide human brotherhood only a dream? I reply again: It is more than a dream, it is a vision from God. As surely as that God is God—in other words, as surely as that truth is stronger than error; as surely as that right is stronger than wrong; as surely as that love is stronger than hate; as surely as that good is stronger than evil—so surely must brotherhood, wide as humanity, come. To doubt this is both cowardice and atheism. But because God works through human agencies, therefore it is also both cowardice and atheism if any of us, to whom the divine vision has been revealed, fails to do his part, fails to join hands with God and his fellow men to help make the dream of Human Brotherhood come true.

"Alas, how much sweet life is lost,
How much is black and bitter with the frost,
That might be sweet with the sweet sun,
If men could only know that they are one.
But it will rise—Love's Hero-World—at last.
I see the arches of the Pit depart,
The Creeds, the Fears, the Hates,
The carnal, wild-haired Fates
That sunder, bruise and mar.
The crest and crowning of all good,
Life's final star, is Brotherhood.
Come, clear the way, then; clear the way;
Blind creeds and kings have had their day.
Our hope is in heroic man,
Star-led, to build the world again.
To this event the ages ran;
Make way for Brotherhood; make way for Man."

A New and Better Bible

JABEZ T. SUNDERLAND

The world is getting a new Bible—a Bible far more interesting, far more intelligible, far more fresh and human, in every way far more valuable than the old. From what source does it come? The answer is through modern knowledge, mainly through what scholars call the higher biblical criticism.

The Bible of the old view, of the old limited knowledge, was preeminently, if not wholly, the book of the Jew and the Christian, to whom it was believed to have been given as a special miraculous revelation. The Bible of the new view, while not losing its interest or value to the Christian or the Jew, becomes a world-book, of world interest and world importance, to a degree that the old was not and could never be. Our present task is to show how this is so.

Perhaps our purpose can be best accomplished if we ask and attempt to answer the two following questions: First, just what is the so-called "higher criticism?" Second, just what light does it throw upon the Bible?

To the first question the brief answer may be made: The higher criticism is simply literary and historic criticism or study applied to the Bible; it is simply careful, unbiased, scholarly investigation.

In some respects it is unfortunate to use the word criticism, because some minds understand it to mean something negative and destructive. When we speak of biblical criticism, such minds think at once that we are finding fault with the Bible, "tearing it to pieces," "destroying" it. This is a wholly mistaken idea. True criticism is not necessarily negative; it is as likely to be positive as negative. It does not necessarily destroy; indeed it may not be destructive at all; its effect may be wholly constructive.

It is easy to see this when we consider criticism as applied to other books. For example, when we speak of Shakespearean criticism, nobody understands us as meaning efforts to destroy or to injure Shakespeare. Rather we are understood to mean efforts to find out all that is possible about the priceless book of dramatic writing that comes to us from that great poet. All literary criticism is simply the study of literature in the light of all the knowledge we can get bearing on the literature in hand and helping us to understand it better.

Apply this to the Bible. The higher biblical criticism is the application of all the principles of careful literary and historical study to the Bible, with a view to getting the fullest and truest possible understanding of the Bible's origin and development; the sources from which its various books came, their writers, their dates, the purpose of their authors in writing them, and whatever else can help us to understand their meaning, their value, and their place in the world. It seems plain that lovers of the Bible ought to welcome this new light, as lovers of Shakespeare welcome all research which throws light upon the dramas which they prize.

This brings us to our second and still more important question: How does the new knowledge which comes to us from this study affect the Bible? In other words, what new views of the Bible does it give us? The following answers are offered.

First, literary and historical scholarship shows us that our Christian (or Christian and Jewish) Bible does not stand alone. It is not the only sacred book of mankind; it belongs to an important family. There are many religions in the world. Most of those which are highly developed have sacred literatures. Sacred books do not come into the world arbitrarily, they come naturally; there are laws that govern their origin and growth. Just as he who would know one science must know other sciences, so he who would know one sacred book must know other sacred books. The best works that are being written on the Bible today are being written in the light of knowledge of other sacred books besides our own; and it is wonderful how much larger and more luminous this method of study makes religion, and revelation, and God.

Second, the Higher Criticism shows us that, prop-

erly speaking, the Bible is not a book; it is a literature. It is a collection of sixty-six different and, for the most part, wholly independent and unrelated books, bound together. And their being bound together no more makes them one book than binding together sixty-six books of your library or mine would make them one. They were written in three different languages, in half a dozen or more different countries, and some of the books nearly a thousand years later than others. They were written by writers of as widely different characteristics and qualifications for writing as we can well imagine; kings, peasants, courtiers, keepers of cattle and sheep, scribes and learned men, men without learning, men of widely different views on many subjects, men differing greatly in moral character and piety.

These sixty-six books differ, too, in the widest degree in their subjects, aims, purposes, style, literary quality, moral quality, religious quality. Some are histories, some are partly historical and partly legendary; some are poetry; some are predictions of the future, some are sermons, some are collections of the proverbial wisdom of the time; some are biographical; some are romances (as Ruth and Esther); some are letters or epistles. It will be seen then what I mean when I say that the Bible is not a book but a literature, an exceedingly valuable collection of ancient Hebrew literature on the whole, the best part of the literature produced by the Hebrews or Jewish people during the one thousand years and more that they lived in Palestine before they were driven out and dispersed over the world.

Third, accurate and careful scholarly investigation makes it clear that every book and every fragment of a book which enters into this literature came into being naturally, from human causes, which in nearly all cases we can trace as clearly as we can trace the causes which produced Homer's *Iliad* or Xenophon's *Memorabilia of Socrates,* or Cicero's *Orations against Catiline,* or Thomas Paine's *Crisis,* or Mrs. Stowe's *Uncle Tom's Cabin.* We have been accustomed to think of the books of the Bible as dropping, so to speak, from God out of heaven; as coming into existence for reasons that God knew, but not such reasons as have operated in the production of any other books. But all this is a mistake. There never were books in the world whose origin could be more clearly traced to natural human causes than the books of the Old Testament and the New. Scholarship has brought to light these causes, and some of them we shall see as we go on.

Fourth, the Higher Criticism shows us that a surprisingly large number of the books of the Bible are anonymous as to authorship; and not only anonymous, but composites—that is, books not composed by any one author, but compilations, books which show the hand of more than one writer, and often of more than one age, and which have grown by successive editings and successive editions. Today in our western world a man writes a book and sends it out over his own name. As a result nobody feels at liberty to change it or to add to it without due announcement of the fact. But with the Hebrews and other ancient oriental nations it was different. Most ancient writers seem not to have put their names to their writings. Ideas were common property, and writers felt at liberty to add to or change books to an extent that our notions of literary ethics would not justify at all. As a result, we know the names of only a few of the writers of the Bible, and a large number of the books show that they have come from more sources than one. Thus the Pentateuch (or the Five Books of Moses, so called) we find was not written by Moses, or by any single author, but was many centuries in coming into existence.

Many of the prophetical books show additions by later hands. The Book of Isaiah comes from two (if not from three or four) different writers, living more than 150 years apart; and the Book of Zechariah contains matter from three different prophets.

The Book of Psalms is the national hymn book of the Jewish people, which was more than 500 years in growing. It contains five distinct collections of hymns, which were formed at different times, in some cases probably a century or more apart. But at last all five were brought together to form the book as we now have it. Nor do many, if any, of the hymns come from David. Few were written within two or three centuries of David. Some were written as late as a century or a little more before Christ. Thus we see that the history of Israel for more than half a thousand years was rich with spiritual singers.

The Book of Proverbs bears the name of Solomon. It may have begun in a small way with him, but certainly it was several centuries in coming to be what we now have, namely a collection of the aphoristic wisdom of the Jewish people.

The Gospels grew, and show layer after layer of added material. The Book of Acts and the Apocalypse (or the Book of Revelation) both show imbedded documents, and more than one revision and addition.

Fifth, biblical scholarship makes clear to us that the books of the Bible are not chronologically arranged; I mean, they do not stand in their places in the order of their composition. This is important to be borne in mind; otherwise we shall be confused when trying to trace the order of events in Jewish history, and the development of the Jewish religion and civilization.

Genesis, which stands at the beginning of the Old Testament is really one of the later Old Testament books. So with the books which immediately follow Genesis—that is, Exodus, Leviticus and Numbers. They are all late in date. The prophetical books stand well on toward the end of the Old Testament. Naturally, therefore, we think of them as late in origin. A few of them are, but some of them are the very oldest books of the Bible. In the New Testament the Gospels stand first. But they were not written until after the Epistles of Paul. And one of the Gospels, that connected with the name of John, bears evidence of being one of the latest of all the New Testament writings, not having come into existence probably until well on into the second century.

Now, of course, from books all in such disorder as regards their age, it was impossible to obtain any correct conception of the historical sequence and progress of the people or the religion with which they deal, until we could get the disorder straightened out, and could discover the relative dates of the books. At last, however—thanks to the patient

and persistent labor of the scholars of the past hundred years!—we have found out, approximately at least, the dates of most of the writings of the Old Testament and the New. As a result, we are at last able to trace with much clearness and with substantial certainty the progress of the Israelitish people, both in civilization and in religion, from their low condition as portrayed in the books of Joshua and Judges, when they had just arrived in Palestine, a band of only recently liberated slaves from Egypt, on and up through the various stages of their development, until they reached their final maturity.

Sixth, biblical scholarship shows us that not all parts of the Bible have equal value; indeed that different parts have different historical value, different literary value, different moral value, different religious value. And this means that the modern doctrine of the Bible's infallibility, inerrancy, perfection in every part, is not supported by scholarship.

The Bible nowhere makes the claim of infallibility. Even if it did, the facts as scholarship brings them to light regarding the origin, growth, preservation, and contents of its various books, would not sustain the claim. Even if any one book of the Bible made the claim of inerrancy, or of being God's perfect word, as possibly the Apocalypse or Book of Revelation at the end of the New Testament may be said to do, this would apply only to that particular book, not to the Bible as a whole or to either Testament as a whole; for each book of both testaments was written absolutely by itself, with no reference to any other, and there was no gathering of the books together into a collection or canon until long after each separate book was written. So that no claim, of any kind, that any book may make for itself can justly be extended to cover any other book, much less all other books, in the Bible.

The fact is, our modern idea of the absolute infallibility and perfection of the Bible, in all its parts, is something which was unknown to the ancient Jews, unknown to any biblical writer, and unknown to the early Christian Church. It did not come into existence until after the Protestant Reformation of the 16th Century. The Roman Catholic Church did not hold it, and does not hold it now in any such rigid form as Protestants have taught it. It was not held by Luther or Calvin. It rose during the century after the death of these two great reformers. The cause that gave rise to it was the need felt by the Protestants for an authority—an infallible authority—to offset the infallible authority which the Catholics claimed to possess in the Church. The Protestants, having denied that the Church was infallible, were seemingly left with no infallible standard at all. In self-defense, therefore, they seemed compelled to set up the Bible as such. This they did; and from that time on the absolute and infallible authority of the Bible appears as a central doctrine among Protestant churches. This was its first appearance as held by any considerable body of churches in Christendom.

Seventh, the larger and better biblical scholarship of our time shows us—what it is immensely important for us to understand—that the Bible is the literary record of a great and remarkable evolution, the evolution, through the period of a thousand years, of the civilization and especially the religion of the Hebrew people. Probably the world has no other record of a religious evolution so important as this.

The Hebrew people did not begin their career high up, but low down. Their early conception of God was crude. Their moral ideas were imperfect. Many of them were idolaters. Intellectually they stood upon a plane not so high as that occupied by some of the peoples around them. Morally they were probably a little above their heathen neighbors, but not much.

Now from this low condition they rose, slowly, painfully, with many relapses, up and up, through struggles, through vicissitudes, through the hardships of war, the hardships of peace, the hardships of oppression, through the bitter experience of reaping the harvests of their own mistakes and sins, up and up, to the condition which we see at the time of the great prophets, and later at the time of the birth of Christianity. And what is the Bible? It is the outcome of all these thousand years and more of Hebrew history and Hebrew life. It is the literature of this marvelous evolution. It reflects, as it could not but reflect, the thought of the people in all stages of their development. Some of it represents their earlier and lower and cruder religious and moral ideas; some of it, their religious and moral conceptions farther advanced. In Isaiah, and the greater Psalms, but especially in Jesus, the development reaches its height; the evolution is completed.

Do we not see how much more intelligible the Bible becomes in the light of this thought? More important still, do we not see from what a crushing load the Bible is relieved by this thought? Under the old conception, that all parts are alike the equal and perfect word of God, we were obliged to defend as divine inspiration the stories of the swimming axe, the talking ass, and the sun and moon standing still at human bidding, the command of Jehovah to Joshua to slaughter men, women, and innocent children, the imprecatory psalms, and everything else found in the Old Testament, no matter how unreasonable, unhistoric or immoral.

Was there no way of relieving the Bible of this burden, too heavy to be borne? None, except for men to open their minds as, at last, under the influence of growing knowledge, more and more persons are doing, to the fact that not all parts of the Bible are equally valuable, but that some parts come from the child-stage of the ethical and religious development of the Hebrew people, and therefore in later time are to be laid aside as outgrown, as manhood always drops the appurtenances of its childhood.

It cannot be overlooked that thus far in its history the Bible has been a book exerting both a good and an evil influence among men. Doubtless its influence for good has been greater; yet there is no evading the fact that it has been used as an arsenal of defense for many of the worst evils that have ever cursed the world. It has been estimated that the single scripture text, "Thou shalt not suffer a witch to live" has caused the death of hundreds of thousands, if not millions, of innocent human beings. Such books as Joshua, the Judges, and Chronicles, full of the records of cruel and inhuman wars, have been responsible in no small degree for keeping

alive that terrible war-spirit which has wrought such havoc in Christendom during nearly every century since Christianity began.

The Bible has been extensively used as a bulwark of slavery. Polygamy has always appealed to the Bible for support. Were not Abraham, Isaac, Jacob, David, and Solomon polygamists? Yet these men are represented as special favorites of God. Tyrannizers over women have gone to the Bible for texts wherewith to justify their tyranny. So have wine-drinkers for texts to defend their use of intoxicants. The Bible teaching that the insane are possessed of devils caused those poor unfortunates to be treated in the most inhuman ways for centuries. Inquisitions, persecutions and oppressions of all kinds have made their constant appeal to the Bible in support of their crimes against humanity. The Bible has been used as perhaps the most effective of all fetters to bind the human mind. There is hardly a science that has not had its progress blocked seriously by texts from the Bible. These are all facts which have their place in history, and to which we cannot close our eyes.

What is the explanation? Why has it been possible thus to turn the Bible into an instrument of evil in so many ways? The explanation lies largely in the false belief regarding the Bible that has been in so many minds in Christendom—the belief that it is all and in every part the inspired and perfect word of God and therefore an authority binding upon all men for all time. If they could have understood that it is a human book, a record of the experience and growth of a people from very low ethical and religious standards on and up to conditions higher and better, and therefore that much of it has long been passed by and ought to be laid aside, its power for evil would largely have been taken away, while its power for good would have remained.

The principle of evolution or growth applied to the Bible, as intelligent scholarship is beginning to apply it, gives us a new Bible, stripped of these evil influences which attached to the old, and at the same time enables it to retain all the influences for good that it ever possessed. In its light we see that the low conceptions of God and the imperfect morality of certain parts of the Old Testament simply mark the child-stage, ethically and religiously, of the Hebrew people. They show us the beginnings of the development. They let us see the low moral and religious plane from which the Hebrew people rose to what they afterward became. The Bible literature is at once the record and the product of that remarkable advance by which the crude polytheism of the slaves of the Exodus at last developed into the pure and noble religion of the better Psalms, of the Second Isaiah, and of the Sermon on the Mount.

Finally, and not less important than anything that has gone before, the larger and better biblical scholarship which is coming to our day, shows us that the Bible is not primarily a book of theology; but that centrally and above everything else it is a book of religion and life.

Grievous mistakes have been made in the past in the use of the Bible and are constantly being made today. Men are forever going to the Bible for texts, for texts to prove something, to bolster up some doctrine, to support some theological theory or dogma, as if the book were a theological treatise, a doctrinal text-book. The truth is, it is at the farthest removal from a theological treatise or doctrinal text-book. If it had been a collection of texts out of which to build theological speculations and dogmas, the world would never have cared for it; indeed the world would never have heard of it. It has lived and attained its great place among men because it is a book, not of theology but of life, and of that religion which grows out of life. This life-quality in it is what gives the Bible its permanent interest and its priceless value.

The Bible is full of experiences of real men, the thoughts and deeds of real men, the hopes and fears of real men, the burdens and discouragements and problems of real men. It shows us the young man in his actual life, the old man in his, the poor man in his, the king in his. On its pages are smiles of joy and tears of sadness; the mother with her children; the shepherd with his sheep; the fisherman with his boats and his nets; the farmer sewing and reaping his grain; the woman drawing water from the well.

It paints the quiet joy and sweet securities of peace; the hurry, the rush, the glory and the horror of war; the laugh of childhood; the idyl of courtship and marriage; the tragedy of death; the poet singing his song; the historian writing his chronicle; the priest ministering at the altar. It portrays with wonderful distinctness and power the evil-doer, hardened in his evil-doing, or repenting in shame and sorrow and turning to virtue; the prophet fighting against the wrongs and wickednesses of his time, as we have to fight against the evils and wrongs of ours; the lonely soul feeling out after God, and finding the divine hand in the darkness, just as men feel out and find today.

This is what the Bible is, when rightly understood. It is a book of life; a truly human and therefore a truly divine book; a book born out of what was most real and living in the experiences of a people for a thousand years. This is why the Bible lives, and will live; why it finds human hearts, and will continue to find them forever. This is the secret of its undying power.

What is needed is a study of the Bible that shall recognize all this and bring it all out into clearness, as the newer biblical scholarship does. When once we get such a study—when we stop going to the Bible for dogma, and begin to go to it for life; when the veil falls from our eyes, and we cease to look upon it as a strange far-away, mysterious book, unlike anything else in the world, with meanings that elude us; when we come to understand and feel the naturalness of it, the beating heart of it, the genuine humanness of it—then it will no longer repel us; then we shall be drawn to it, as we are drawn to Shakespeare, as we are drawn to Homer, as we are drawn to Burns, only still more strongly, for, while it is as fresh and living as any of these, it is greater than all of them. It is greater because it is more many-sided, it occupies an incomparably more central place in the world's history, it deals with the highest concerns of man, the things of the moral and spiritual life, and it speaks to man with a directness, an insight into the human heart, and an inspiring power

greater than that of any other book known to the western world, if not to the whole world.

From the considerations now set forth it will be seen what was meant in the beginning by saying that the higher criticism (our new and larger biblical scholarship) is giving us a new, a more intelligible and better Bible—one that is far more truly a world-book than the old has ever been, or can ever become.

There are men who, knowing little about the biblical scholarship of our day, call it negative and destructive. The fact is, it is fundamentally positive and constructive. It is destructive in no sense except that it aims to destroy old, false conceptions in order to make way for truer ones. The scholars who are giving us our new light on the Bible are not iconoclasts; for the most part they are earnest and devout men. They are men who in other things are trusted and honored; why should they not be in this? They are men who love and revere the Bible, and who have faith enough in it to feel sure that truth can do it no injury. It follows that to reject the higher biblical criticism is simply to turn our backs on both piety and intelligence.

That the new, larger and more reasonable view of the Bible which modern biblical scholarship is giving us will sooner or later find general acceptance in the world, I believe is as certain as any future thing. Of course it will have a hard and long battle to fight, particularly in Christian lands. Christian dogmatism is against it. The teaching and prejudices of many Christian centuries are against it. It wins only among minds that dare to think. But among such its victory is certain. Truth and reason are on its side. Already it is accepted by practically all independent and unbiased scholars, Christian and non-Christian. It is only a question of time when thoughtful men generally will follow where scholarship and reason lead.

Does anyone fear that this larger and more rational view of the Bible will take away from the book some of its moral or spiritual value? On the contrary, it leaves undisturbed every truth that the Bible ever contained, every moral precept, every spiritual principle, every inspiring word, every noble thought about God, or man, or duty, or life—everything that has power to feed the soul's hunger; every word of comfort or hope or trust; every call to courage; everything that is calculated to lift man up nearer to God, or bring God nearer to man, or draw men nearer to each other as brothers, or make life more divine.

Nor is this all. The new thought not only keeps all that is valuable in the Bible, but it does even more. It teaches that God is larger than the God of the Christian or of the Jew. He is the God of the whole world. Inspiration is not limited to a single people of the ancient time. It is a reality of all time; it is a reality of today. God's spirit moves in the hearts and consciences of men in all lands and ages. Revelation is too large a thing to be confined to a single book. If the Bible contains precious revelation of God's truth, so, too, are there other precious revelations—in the starry heavens, in the blossoming earth, in history, in art, in science, in the mother's love to her child, in the child's answering love as it looks up into the mother's eyes, in all the experiences of the deep heart of man. There is true revelation in the other great sacred books of the world outside our own, which have been bread of life to so many millions of the human race; and in the great seers, thinkers, poets, teachers of the things of the spirit whom God sends to every age—the Platos, the Dantes, the Savonarolas, the Luthers, the Miltons, the Wesleys, the Channings, the Brownings, the Whittiers, the Emersons, the Buddhas of the world. Through all these prophet-souls God speaks his word—his word which cannot be bound, his word which cannot be shut up in any one book, his word which is as large as all truth.

To sum up all that we have been saying: The outgrown Bible of tradition, credulity and ignorance, whose supposed infallibility fettered reason and hindered moral and religious progress, is being superseded by the new Bible which the scholarship and unbiased inquiry of our day have given to the world. This new Bible is literature and not dogma; in it incredible stories are recognized as legend; impossible chronicles are recognized as myth; unworthy views of God and low moral standards are seen to be simply the imperfect conceptions of an early age. This Bible reveals the growing ethical perceptions, the rising spiritual ideals, the deepening God-consciousness, the marvellous, thousand-year-long religious evolution of an extraordinary people. Thus interpreted in the light of scholarship and intelligence, the Bible will never lose its interest, its greatness, or its moral and religious power among men.

BOOKS
By
Dr. JABEZ T. SUNDERLAND

August 3, 1936.

Dr. John Haynes Holmes
26 Sydney Place
Brooklyn, N. Y.

My dear Friend:

I guess the end for me is pretty near and I would like to consign, if you are willing, such books as my **India in Bondage**, and the large pamphlet **The Truth About India**, to the Unity Publishing Co., to advertise and to sell, the proceeds to go to **UNITY**.

Is this too much to ask of you? There are not many of the **India in Bondage**, perhaps 15 or 20 copies. There are perhaps 75 or 100 copies of **Truth About India**. The **India in Bondage** should be sold for $2.00. The **Truth About India** for 10 or 20 cents, as you see fit.

The books and pamphlets are here at my son's. If Unity Publishing Co. decides to handle them, my son Edson R. Sunderland will send them to such address as you may direct.

From your friend and brother who has long honored, esteemed, and loved you.

Jabez T. Sunderland.

• • • • •

These books are being forwarded to **UNITY** and may be secured on order at $2.00 for **India in Bondage**, and 10 cents for **Truth About India**.

Address Unity Publishing Co.,
700 Oakwood Blvd., Chicago

The Field

(*Continued from page 22*)

A musical number was played on the organ by Mr. Dill, a Negro member of the Community Church and a loved friend of India and Indians in New York. Two Sanskrit verses were chanted by Dr. Taraknath Das. Amidst such solemnity the services started.

Dr. Muzumdar, speaking in Hindi and in English, opened the meeting by announcing the order of services.

Swami Bodhananda delivered a brief address, dwelling upon the immortality of the soul according to the Hindu belief.

Mr. M. Bux, speaking for the Muslims, recited a verse from the Koran.

Then Dr. Bhagat Singh Thind offered a prayer according to the teachings of Sikh teachers and referred to the noble work of Dr. Sunderland.

Dr. Taraknath Das next delivered the eulogy. As one of those who had intimately known and loved Dr. Sunderland, Dr. Das presented significant aspects of the life and career of Dr. Sunderland. "Dr. Sunderland," said Dr. Das, "was a friend of India and the Orient and a consistent worker in behalf of justice, freedom and peace." Dr. Das' eulogy of Dr. Sunderland was most touching.

Finally, Professor Dan Singh Chowdhry of Lucknow, gave the benediction, from the Christian point of view, dwelling especially upon the characteristics of the "Christian gentleman" so nobly exemplified by Dr. Sunderland.

At the end of the formal memorial services a business meeting was held under the chairmanship of Dr. Muzumdar.

Dr. Das proposed that a Sunderland Memorial Fund be established for the purpose of establishing a Sunderland Memorial Scholarship for an Indian girl in India.

The proposition was received enthusiastically by the assemblage of Indians and Americans. Mr. Gobind Behari Lal suggested that a Sunderland exchange lectureship be also considered if ways and means could be found. Several other suggestions were likewise made to the end that the spirit of Dr. Sunderland may be concretely translated into a living memorial and serve as an inspiration to the younger generation of India.

An exploratory committee of six, with power to co-opt, was formed to go into the whole matter and to give effect to the resolution of the meeting. The Committee of six consists of:

Mrs. W. J. Bolton.
Miss Frances R. Grant.
Mr. H. E. Safford.
Mr. N. R. Checker.
Dr. Taraknath Das.
Dr. Haridas T. Muzumdar.

The Committee will actively begin its work in October. In the meantime, persons in India and America, interested in the Sunderland Memorial Fund, are urged to get in touch with Dr. Taraknath Das, Hotel Milburn, 242 West 76th St., New York, N. Y.

HARIDAS T. MUZUMDAR.

CONCERNING MR. HAPGOOD AND THE REGISTER

Of the new departure of **The Christian Register,** Dr. John Haynes Holmes said in **UNITY:**

The announcement that Norman Hapgood has been elected editor of **The Christian Register** is an event of first class importance in the field of religious journalism. . . . Mr. Hapgood is a man of distinction in fields of wide activity. A critic and student of the drama and the friend of actors, a political leader who has known and influenced many of the most important statesmen of his day, an author of fine and varied achievement, and editor of such great journals as **Collier's Weekly** and **Harper's Weekly,** he would seem to be interested and active in everything except religion. But such a suspicion would be a mistake, for Mr. Hapgood has always been an active church member and church attendant, a friend and associate of ministers and a sympathetic and trained observer of religious affairs. One of the most eminent liberals of the age, Mr. Hapgood is peculiarly fitted to edit a Unitarian journal at a moment in the world's history when the liberal religious spirit must function in terms of thought and prophecy in every area of human existence.

Mr. Hapgood, when he was made editor of **Collier's Weekly,** became famous as a writer of short editorials. Now every week he fills a page in **The Register** with his own comments on what is going on everywhere.

He has also started out to augment **The Register's** staff of contributors from his own wide acquaintance, both in this country and abroad. The issue of September 3 contains the optimistic views of Professor Gilbert Murray on peace; of Dr. John A. Ryan on the unemployment ideas of the Republican and Democratic platforms; of Dwight Morrow, Jr., on high finance and ordinary business; and of Dr. Frederick Griffin on Religion at Harvard University.

Among articles that lie just ahead, some continue such public and religious questions, while others strike the note of individual human experience, as when Annette Kellerman tells how experience in the South Seas made God a reality to her, and when Berthe K. Mellett tells how hard adventures in the West caused her to set aside her Shelley and take up her Bible instead.

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